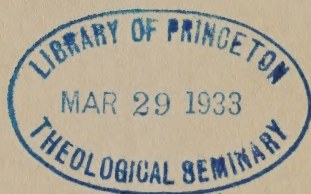


GROWING UP WITH OUR CHILDREN



BY W·H·BURGER · · · · ·



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Growing up with our children



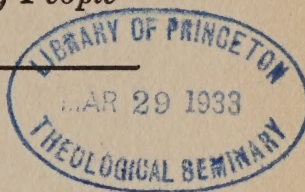
GROWING UP WITH OUR CHILDREN

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GROWING UP WITH OUR CHILDREN

For the Parents of Teen Age Young People

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W. H. BURGER



ASSOCIATION PRESS

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TO BEGIN WITH

"Growing Up With Our Children" is addressed to those parents of teen age young people who want to grow up with their children. The idea of growing up with our children may strike some of us as rather odd, for aren't we already grown up? Certainly we are—physically and probably mentally. But there comes a time in the experience of most parents of teen age young people when they find themselves in an emotional "jam" with their children. The child and its parents get very angry and have their "feelings" hurt. The row may be glossed over but there remains considerable rankle down underneath. Some harm has been done the young persons; and often their parents are dissatisfied with their own conduct.

It is probable that a little more insight on the part of the parents would have prevented such a severe emotional conflict as occurred, with all that goes with it. One way to get insight is to get information, especially about what makes people behave as they do. If we have sufficient insight we can avoid a lot of trouble with other people as well as with our own children.

And we also get to some degree the "low down" on ourselves. To the extent that we achieve insight as to what makes our children behave as they do, as well as ourselves, we grow emotionally mature. As we become better informed and more mature we may be helpful to our children. This is what we mean by growing up with our children.

In order to find out about the difficulties young people were having in the several situations in which they are apt to experience trouble, I asked some six hundred of them some questions by means of a device which some teachers call a multiple choice test. It is reproduced in the appendix with the results obtained. Certain of the more striking findings have been used at the beginning of five of the chapters. The responses from which this material has been drawn are indicated by bold-faced type in the summary of the whole test. Unless you are especially interested in tests, it may not be worth your while to study the remainder.

The test was used with young people between the ages of fifteen and twenty. Four hundred seventy-five of them were boys; one hundred twenty-five were girls. Most of them were members of churches, Sunday schools, Christian associations, and settlements. The methods used are described in the appendix.

But my main reliance in the preparation of the chapters which follow has not been the results obtained from the tests. I have depended mostly upon my own observation of young people and their parents and rather recently upon what my own children, as yet in the sub-teens, have been teaching me.

Many persons over a period of several years have helped me in my inquiry. I wish I could name them all. But space is lacking. If they chance to see this little book, I hope they will realize I am grateful to them for their help and am thinking of them as I write. I must mention three persons, however, without whose help the enterprise would not have been completed: Dr. Goodwin B. Watson, who encouraged me and read an earlier manuscript out of which this has evolved; Mr. Abel J.

Gregg, who has repeatedly read the more complete manuscript and who has been most encouraging and helpful in counsel; and, finally, "Mrs. Billy," who has done all the statistical work and typing and who has made many helpful suggestions.

W. H. BURGER.

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GROWING UP WITH OUR CHILDREN



I

BREAKING HOME TIES

IF opportunity is given young people in youth conferences to list some of their major problems, home adjustments are almost certain to be mentioned. Although they are not often first in order, they usually fall not lower than fourth or fifth. What does this mean to parents of teen age youth? What have the six hundred youngsters consulted to say about it?

Ninety-three per cent of the boys say they love their parents, and the answers from the girls are similar.

But observe in contrast: Seventy per cent of the boys don't care to spend free time with parents. And the girls agree with them.

Further, sixty-eight per cent of the boys are chiefly concerned over the continued health and life of parents because these are essential to their own well-being. Here the girls differ from the boys. They seem to have much more disinterested affection for their parents.

Seventy-nine per cent of the boys trust their parents. The girls agree with them.

But on the other hand, a significant number—sixty-three per cent of the boys, worry because they fear parents may find out about some things they have done without the knowledge of their parents. The girls answer in about the same proportion.

Sixty-two per cent don't enjoy putting things over on their parents. The girls run about the same.

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A majority—sixty-five per cent of the boys, believe they are misunderstood by parents. And the girls concur.

The answers seem to indicate that many young people in the middle and late teens have a "don't care much" attitude toward parents. Among boys there seems to be little active or generous affection. There is little exchange of confidence on either side. On the part of youth concealment is generally practiced. This alone would make any distinterested affection difficult, if not impossible.

If there are unadjusted ¹ parents who care a great deal for their children on through the teens and children who do not reciprocate, tension and conflict are inevitable, with sometimes the gravest consequences to all concerned. If we can discover and discuss the apparent causes of these conditions, we may make progress toward helping both parents and young people make a better adjustment to each other.

The first cause seems to be emotional. As boys and girls develop into maturity they enter a period when they are probably as attractive as at any other time in their lives. Observe the fine sixteen-year-old girl or the splendid boy in the upper class in high school. The mother who loved her baby boy, but who was rather glad to see him go to school and later to camp when he was not so appealing, may fall in love with him all over again, and the father with the daughter. But for years the young person has been engaged in a process of emotional weaning from parents, which is very necessary if he is to grow up. He has been away from home more and more and has made friends, both of his own age and

¹ This and other similar numbers in the text refer to definitions in the glossary on p. 73.

older, and of both sexes. These have become objects of affection largely to the exclusion of his parents. And now in the mid-teens, when mother wants him to stay home with her or go places with her, he simply doesn't want to. A bit later when he comes home from college, he will only sleep and eat at home to the worriment of his fond parents. And he seems most casual in greeting and letter writing even when away from home a long time. The fact is, he doesn't care much, and hasn't for a good while. Indeed, did you observe back in summer camp when his parents visited him, how absorbed he seemed to be in camp activities and persons, and how matter of fact and a bit bored he was in greeting his dad and mother?

Now all this is good, and parents would save themselves and their children much difficulty and annoyance if they accepted the fact that emotional weaning is as necessary as physical weaning. If the child is to mature emotionally, he must begin making friends outside the immediate family circle in very early childhood, and do more and more of this through later childhood and on into the teens.

Often a mother makes a lover of her son. What happens when she does? There are various degrees of intensity in this relationship. In the highest degree, the mother, probably because of lack of satisfaction with her husband, or because of his death or divorce, so attaches the boy to herself that she makes it impossible for him to fall in love with a girl, or even to have normal experiences with persons of his own sex. She literally feeds on his soul, and while she may never suffer for it, he surely will. A father-daughter relationship is usually less intense, but may be very damaging to the daughter. In

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lesser degrees the parent who expects too much affection and the child who yields too little involve both in a situation of continual nagging and mutual dissatisfaction.

The parent usually has a very strong urge to care for and fondle his offspring; the very young child may have none of this. He first loves those who first love him. He will usually respond, if he is loved early and long enough. But a parent is just a person with no special claims. All men are Da's to the young baby. So it's a little tragic and difficult for the father to begin first to cultivate his boy when the boy is twelve. He's usually too late. Of course, he may succeed. If he does, it will be because of sheer friendliness and winsomeness.

Some psychologists suggest that largely because of the potential danger in loving children too much, parents should refrain from physical expression of affection. This seems unnecessary and undesirable, if from the beginning parents will refrain from making themselves the exclusive objects of childish love. Relatives, visitors to the home, and friends, especially of the child's own age, should have their share.

Those parents who succeed in establishing a cooperative relationship with their children in the early years and who "pal" with them a good deal on the basis of disinterested friendship, may continue as objects of affection on through the teens.

Another cause of maladjustment² in parent-youth relationships is the overbearing and "you've got to do it whether you like or not" attitudes and methods of many fathers and, to a lesser degree, mothers. It seems true that this cause is not so important as formerly, for the old-man rule of the home seems to be passing along with

the trappings of monarchy, and to many modern parents son is "brother" and daughter is "sister." The use of this language is significant. In some homes it is not considered calamitous if the young child calls his parent "Mary" or "John."

When a parent gives orders without reason, demands instant obedience on every occasion, and seems to get a thrill out of sheer bossiness, the young person may react in several ways. He may submit meekly and thereby possibly lay the foundations for serious nervous difficulty later on. He may fight back, which causes more trouble for his parents, but less for himself later on. He may rebel and run away, which on the whole may be the best way out for him. Dr. E. J. Kempf, of St. Elizabeth's Hospital for the Insane in Washington, says many persons in his experience have been made insane by dominating persons, chiefly parents.

The effects of being forced to engage in some activity a parent thinks good for a child are not so spectacular, but none the less apparent in the long run. A young man told me a while ago that his mother had cajoled him into taking piano lessons for seven years. He hasn't played since. It seems a fact that we develop a positive aversion to that which we are forced to do. The activity to be repeated voluntarily must be interesting and satisfying to us. How much money, nagging, energy, and time would be saved by anxious mothers if they could only grasp this truth! Some parents are not insisting that young children do certain chores for which they have marked aversion.

It quite frequently happens that some other man can do more with a boy in the middle teens than the father, even if he be extremely well informed and adjusted.

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This may be because even what authority is left the modern father is an embarrassment, and the other man can do more because he has none. It is a matter of common observation that competent nurses can handle sick children more effectively than parents.

Lack of candor between parents and children is another cause of maladjustment. It begins early. Children soon discern that parents are not frank. For example, they want to know where babies come from and how they are made, or who God is, and what he is good for. And what answers they get, and with what "hush-hush, my child, you mustn't ask such questions" manner. And parents all the while seem to be hiding something, parts of their physical persons, doubts, or dubious acts; and it isn't surprising the child finds something, an experience, or an organ, or a possession, that he can hide, too. And so the ridiculous and immoral practice of hiding from one another begins and goes on with increasing damaging effects to relationships and with increasing feeling. And in the beginning, it's the parents' fault. They lied first by word, or manner, or both.

Children seem very sensitive to truth or lack of it, and can quickly distinguish between kidding, romancing, and facts. This does not limit us to bare facts: it is very possible that some romantic stories and wild yarns, which sometimes are the joint creations of parent and child, help promote on the part of both better understanding of, and more confidence in, each other.

It seems obvious that no parent can expect to retain the confidence of his child unless he has been as honest with that child as he knows how. And that means early and complete recognition of his own limitations. When a three-year-old said to her father on seeing the

expressman take heavy trunks out of the house, "He's a strong man, daddy, isn't he?" and then after a moment, "He's a stronger man than you are," the father said "Yes."

This means that when we're stumped for an answer or an explanation, we should say what is so difficult for so many of us, "I don't know." We may, however, sometimes share with them in the quest for information. This is good for both.

It also seems to mean that we should hide nothing, deal with the children with utter frankness, answer any question we can, and help them to deal honestly and objectively with situations as they arise.

E. B. Holt in his book *The Freudian Wish* says you can tell whether a boy wholly trusts his father by the way the boy reports to others a conversation he has had with his father on smoking. If the boy says, "This is what smoking does to you," he trusts his father. If, however, he says, "Father says this is what smoking does to you," he may not wholly trust the source of his information.

One of the less obvious causes of tension in relationships is the failure of parents to respect the person of the child. This failure begins very early. Even the very young child, just past infancy, is not in any sense a subordinate person, to be summarily and arbitrarily dealt with. His interests and acts have quite as much meaning to him as ours have to us. And what he thinks, feels and does is quite as important. A discerning father told me he didn't dare ever to repel a child, however tired or absorbed in a newspaper he might be. For what this child was attending to at the moment was of such consequence to him that unless the father shared his

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interest he had little chance of establishing a mutually sympathetic relationship with him. If we cannot attend to the child at the moment, a promise to participate with him later is usually quite acceptable. But summary dismissal, never.

Another aspect of this matter is the right of the child to some privacy or reticence. "Mind your own business" is not a bad slogan for parents in relation to their children. A boy of five recently refused to account for forty-five minutes time spent away from home, and his mother wisely refused to press him for explanation. His sister, seven years old, said at supper she knew some naughty words, but wouldn't repeat them in the presence of the family. No one urged her to. This right to refuse to tell everything, which is inherent in a free personality, holds on through life. It is especially essential that it be accepted cheerfully by parents when youth is passing through the teens.

If we respect persons, we surely do not command them, or order them about just for the fun of it. An educational psychologist in dealing with his children recognizes two situations: a predicament, which is always discussed with the children participating and working with adults toward a conclusion; and an emergency when an adult must give orders. The emergencies need not be many.

When we respect young people we stimulate them to make their own choices. This means beginning at five or six years to choose their own clothes, spend their own money, decide what they shall eat, and enjoy the sacred privilege of making mistakes and enduring the consequences. The only exceptions are hygienic and social. Children should usually be free to exercise the privilege

of criticism of parents, food, friends, activities, or anything. The development of free personality is probably impossible without this right.

Before passing from the discussion of a respectful attitude on the part of parents toward their offspring, we need to remind ourselves that no parent has any right to the respect of his child unless he himself is worthy of it. It is silly to expect a child to respect his parent just because of paternity. As a matter of fact, physical parenthood constitutes no claim at all upon the child. He didn't ask to be born.

One of the commonest causes of tension between parents and children is bickering, nagging, and quarrelling in the home. First, between parents. Even an occasional flare-up is bad. It makes children, especially if they are sensitive, most ashamed and insecure. The very foundations of their chief social structure seem to rock. This is most unsettling for the moment, and it does not help them picture a happy married life for themselves. If, however, parents treat each other with deference, and instead of snarling at each other when tired, make a business of getting rested; and if there are convincing evidences of continuing affection between parents, the child gets a very different and much more alluring conception of marriage.

It is probable that if parents manage their relations to each other well, there will be a minimum of difficulty in social adjustment among the children. When children are quite unequal in mentality or physique, there are difficulties which call for skilful management.

Fatigue and ignorance are twin causes of domestic tension. An over-tired parent or child is not normal, and should be regarded for the moment as entitled to special

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consideration. The less people have to do with each other when extremely fatigued, the better. What they need is to be alone and rest.

The best informed parents are appallingly ignorant, especially when confronted by an emergency. Other things being equal, the more we know the better we behave. And if there is constantly in the foreground of our thinking the question, "What is this doing to the young person with whom I am dealing?" the effect upon us is salutary. In order to answer the question raised we must study and ponder without ceasing.

To summarize, those parents who would be most helpful to their sons and daughters during the mid and later teens, will act on suggestions like the following:

1. They will expect few demonstrations of affection, especially if the young persons are boys.
2. They will seek to be comrades rather than bosses.
3. They will be wholly "on the level," even when they must admit their own limitations.
4. They will respect the young person's right to his own "secrets."
5. They will be considerate and affectionate to each other.
6. They will share their information and experience with youth, with the full understanding that youth will make its own choices.
7. They will try to be worthy of the respect of their children.

FOR FURTHER CONSIDERATION SEE THE FOLLOWING

- "Wholesome Childhood." E. R. Groves. Houghton Mifflin. \$2.00.
Chapter 7—The Period of Stress.
- "The Freudian Wish." E. B. Holt. Henry Holt. \$1.60.
Chapter 3—The Wish in Ethics.

- "The Marriage Crisis." E. R. Groves. Longman's. \$2.00.
 Chapter 3—What Has Happened.
 Chapter 10—Is There Another Way Out?
 "Essays on Marriage." F. M. Harris. Association Press. \$2.00.
 Chapter 5—Marriage as a Partnership.
 "Youth in Conflict." Miriam Van Waters. New Republic. \$1.00.
 Chapter 2—The Conflict in the Home.
 "Personality in Its Teens." W. R. Boorman. Macmillan. \$2.50.
 Chapter 2—The Boy and His Home.
 "Education and the Good Life." Bertrand Russell. Boni & Liveright. \$2.50.
 Chapter 11—Affection and Sympathy.
 "Twenty-one." Erdman Harris. Long and Smith. \$1.50.
 Chapter 1—What Happens at Twenty-one?
 Chapter 2—How Old Are You at Twenty-one?
 "Personality and Social Adjustment." E. R. Groves. Longman's. \$1.75.
 Chapter 12—Self Assertion and Family Life.
 Chapter 13—The Emotional Maturing of the Boy.
 Chapter 14—The Emotional Maturing of the Girl.
 All these books may be purchased of ASSOCIATION PRESS,
 347 Madison Avenue, New York.

II

MANAGING SEX

EUROPEAN civilization seems to be "on the march" in its thinking and practice about sex. Just where it is marching is not so plain. Youth is marching with it.

This is what our young people say about sex:

Eighty-five per cent of the boys are curious about sex. The girls run about the same proportion.

Seventy-seven per cent of boys pet with any one who is willing.

Seventy per cent of the girls pet in order to have a good time. Here's something to think about!

Sixty-seven per cent of the boys desire intercourse with the opposite sex. Sixty-two per cent of the girls have the same desire.

Sixty-eight per cent of the boys are jealous in love affairs. Girls run about the same.

Eighty-six per cent of the boys feel they would be better off if they had more sex information. The girls feel the same way.

In summarizing the above data it is apparent that sex experience provides one of the chief pleasures of youth. Unhindered as in some of the South Pacific Islands, they would pass without any moral qualms through the three stages indicated by W. A. White in *The Mental Hygiene of Childhood*. These stages are the auto-erotic, in which there is manipulation of one's own sex organs for pleas-

ure and relief or both; homo-sexual, in which there is physical contact with persons of the same sex with or without the so-called perversions; and hetero-sexual, in which there is intimate physical contact with persons of the opposite sex, culminating in sex intercourse. These three stages seem to represent normal progression in sex experience.

The fundamental cause of tension in the young person's management of sex impulse is social. The taboos which society has imposed upon young and old, in an effort to regulate the expression of natural sex desire, are of very ancient origin. Some of the most primitive peoples have the most stringent regulations, which they fiercely enforce.

The child begins life with primary and secondary sex organs. The secondary organs are external and the primary are internal. Although the internal organs do not mature until along toward the mid-teens, the external ones are equipped with meshes of sensory nerves, which may be set tingling at a very early age. It is not surprising that usually in childhood the person learns, either by accident or through teaching by another person, the delights of manipulation. Along with this there is curiosity about the sex organs of other persons of the same and opposite sexes, and also about where babies come from and how they are made.

Presently pleasure is experienced in physical contact with persons of the same sex, which may be heightened if these persons are naked. There may be wrestling, rolling about, manipulation of each other's organs and other so-called perversions, which with animals are regarded as quite to be expected.

As the sex organs mature and the testicles in the male

secrete semen and the ovaries of the female ova, there is urgent desire for intercourse with the opposite sex.

The social order, according to the established conventions, says to all of the foregoing, beginning with the most casual sex play and the first sex question, "You mustn't." As in every instance where a strong physical and emotional urge to a certain kind of activity runs counter to social approval, the person who has the urge is in difficulty.

The child's first sex questions are usually addressed to one of his parents, most frequently the mother. They have to do most often with bodily differences between male and female which the child has observed. Later, questions about where babies come from and how they are made, occur. If these are satisfactorily answered, and only in emergencies is it desirable to give more information than is asked for, the child will probably return when he has other questions. But if the questions are evaded or the child is lied to, it will get information elsewhere and usually in distorted form.

A girl of four came to her mother with this series of propositions:

"Jackie (her brother one and a half years younger) has a penis, hasn't he?"

"Yes."

"All little boys have penises?"

"Yes."

"Little girls don't have penises?"

"No."

"That's the difference, isn't it?"

"Yes."

And that was all. Before she was five the same child inquired about where babies came from, how they were

made and how they grew inside the mother, and had been answered in the same matter-of-fact manner. Before she was nine she had made further inquiries and had been told about the sex act and menstruation.

Ignorance is usually a cause of superstition, and superstition arouses emotion. So if we would deal with sex data in an objective, casual, and unemotional way, we must be informed, both adults and youth. No amount of sex education in school or college or church or young people's conferences will wholly make up for slipshod, dishonest, and uninformed handling of the questions of children. It is here parents have a chance to lay a realistic and non-shockable basis for sex experience. If the chance is boggled it rarely occurs again.

Possibly a hundred years from now the community will not permit sexually ignorant and superstitious persons to marry and bear children. Indeed, it is possible that before a certificate is issued, mental and emotional as well as physical tests will be administered. One principal cause of maladjustment would be removed if this were done.

We said no amount of effort with young people in the teens could wholly make up for the failures of parents with children. That is true, but it is possible for parents of youth in the teens to become informed so that they will be sympathetic toward the present sex problems of their children. Just to sympathize helps somewhat, even if there is no opportunity for saying much. And if there is a chance, the parents may be of some use, instead of "going up in the air." Often they are worse than useless.

Ungratified curiosity is another principal cause of sex tension. Some parents are experimenting with a plan

advocated by Dr. Exner in one of his books. From the infancy of the child, the child and his parents frequently appear nude in each other's presence. If there are growing boys and girls in the family, this may be easier. It continues into maturity with apparently satisfactory results. Obviously, there is no embarrassment or strangeness, if the practice dates from the time the youngster is able to toddle. But if parents cannot easily begin with their young children and be perfectly matter of fact about it, they had better not. The child is most sensitive to the adult emotional attitude.

The advantages of the plan seem evident. The boy grows to maturity knowing what nude girls and women look like and the girl knows the same about boys and men. We should not conclude too quickly that this fully gratifies sex curiosity, for it certainly does not; but it helps.

Over-fatigue is probably a frequent cause of sex difficulty. Freud in one of his books, *Three Contributions to Sexual Theory*, gives some data which reveal that the strain of examination in school is a cause of excessive sex desire. Men "break training" after heavy physical exertion for the same reason. Those educators who advocate "keeping busy" as a complete antidote to sex tension should watch their step here. Keeping busy is important and even necessary, but if pushed too far it may do more harm than good.

A much more effective means of sex management than just keeping busy is getting hold of the right ideas. The first is the essential naturalness and cleanness of sex. Whoever first conceived it as dirty did great harm to the race. Unless we can conceive the whole sex process as clean and good, we had better quit any educating or

"parenting," for we are hopeless. Sex is as necessary as eating and as wholesome.

And the second goes along with it. The whole of the human body is useful and all organs, except a few we have apparently outgrown, are wholesomely significant. The everlasting hiding of the sex organs, apparently to enhance their significance, and the feeling that we should be partly ashamed of them, have been most damaging. The penis and vagina are as much part of our physical equipment as the mouth and nose. Sex modesty and shame along with physical disgust, all of which are morbid by-products of our so-called civilization, have done us and our ancestors vast injury. They have little place in modern education. The Greek ideal of a strong mind in a strong body should be substituted for them. Some workers with youth have made good use of W. Tait MacKenzie's plaques and statuettes of athletes to inculcate creative physical ideals. There might well be one of these in every home in which children are growing up.

If the habit of appreciating and respecting other persons has been established in a child there is some chance that it will help him in his management of sex. More detailed reference will be made to this later in the discussion of "petting."

Young persons may be aided in exercising necessary sex discipline by an understanding of how the present marriage custom of one man mating with one woman came to exist. This arrangement is called monogamy. It has been achieved by the race, apparently not so much because God decreed it or priests imposed it, but because in the long run it has worked best. The reasons for its general practice by most of the human race seem

to be these. It ensures more affection for, with consequent better care of, the children. It enhances courtship and the earlier years of marriage. Because in the process the individuals involved are somewhat idealized, romantic love is feasible. While often subject to much strain during the early middle life of husband and wife, it is comforting in the later, or "mama" and "papa" years. Finally, as the late Fred Harris once suggested, it is emotionally economical. To emulate a Casanova or a Don Juan would keep most of us "on edge" just about all the time. And few of us could stand it!

If we parents really believe in and practice monogamy, our success is a powerful incentive to young people to try it themselves. If father and mother are lovers, the young persons in the home have an alluring illustration of how monogamy, at its best, may work. And because of this demonstration of its success, they too may be willing to join their parents in exercising the controls which seem essential to its achievement, both before and after marriage.

Incidentally, an important truth for young people to learn is that love at its onset or in its continuance is not nearly so capricious or uncontrollable as some of the romanticists and sentimentalists would have us believe. It is subject to law and control and can be understood. This is a lesson we elders need to learn quite as much, if not more than, our children.

The effects of mass excitement upon sex behavior seem too obvious to require much attention here. But we do well to recognize that all intense excitement, such as is experienced during war, at some movies, at a keen athletic contest, a fight, or in some types of religious services, may increase the desire for sex activity. We

will deal with other causes of arousalment in succeeding paragraphs. Those persons, young and old, who desire to exercise rational restraint of sex impulse do well to avoid too frequent exposure to mass emotion. The nervous organism is a unit, and it is safe to assert that any violent stimulus at any point overflows throughout the whole nervous system.

We come now to our most difficult section, for here we may be easily misunderstood. Social experience surely teaches that some restraint of raw sex impulse is necessary, especially when expression of this impulse affects other persons than ourselves. Those who advocate unrestrained sex expression seem to overlook the fact that if we did not restrain other, and at times very strong, human impulses, we should lie, steal, and commit murder. To refrain from these requires a considerable degree of discipline, which implies effort. We do this because of the total social welfare attained thereby and because of our consequent enhanced enjoyment. It is so with sex. As Dr. Sapir of Chicago and Walter Lippmann point out, by discipline of sex some persons achieve values which seem to them well worth the price they pay.

But the baffling questions we ask and cannot wholly answer are:—How much control is necessary? Where shall we stop? Are there socially permissible, because relatively harmless, intermediate stages of sex expression?

For a while during early youth, masturbation, or as it used to be called "self abuse," seems to be quite generally practiced by boys and probably to a lesser degree by girls. There is often some play with the sex organs in childhood, but during the teens more or less regular

manipulation is practiced with resulting discharge of seminal fluid and probably some emotional thrill. What harm is done? Formerly, we thought a great deal. Now many are not so sure, and some think the practice on the whole beneficial, if not persisted in habitually into maturity. The discharge of semen which males experience certainly relieves tension and may prevent or postpone the practice of intercourse with the other sex. Modern physicians and psychiatrists seem generally agreed that the physical consequences are negligible. If, however, it comes to be indulged in in preference to intercourse with the opposite sex, then the consequences are bad, as the person cannot grow up emotionally. And an habitual masturbator may, if he does enjoy intercourse with the opposite sex, be too much preoccupied with its physical phases to enjoy a complete emotional experience with his partner.

Some educators suggest that great activity can serve as an antidote to and a means of discharge of sex impulse. But a stubborn fact to reckon with in the male is that the testicles secrete semen as well as the hormones³ (which are released into the blood stream), and this semen is discharged only through the penis. So the youth has the choice of "wet dreams," masturbation, coitus,⁴ or a physical sex act with another male. This last is generally regarded as a perversion and is heavily penalized by society.

"Petting" is a new name for a practice apparently as old as humanity. And it isn't a very good name. But we know that it refers to the desire of boys to fondle girls and the desire of girls to be fondled.

The practice is probably more general now that girls

are apparently permitting greater liberties with their persons than heretofore, because the old barriers which were set up for them by their elders have broken down.

But there is much confusion and uncertainty about the practice of "petting" on the part of both adults and youth. Some girls would like to, but think they shouldn't. And many boys have a predatory attitude toward girls, due in part to the lack of realization on their part of what "petting" does to a girl.

Just what seem to be the results upon boys and girls of the experience of "petting"? The boy is generally the aggressor, although many girls now seem to be taking the initiative. The effects on the boy seem to be more physical and less emotional than the effects on the girl. Consequently the boy more quickly recovers his equilibrium; the girl, because of the wider diffusion of effects, is much slower in quieting down.

While a casual caress, a good-night kiss, holding hands, or similar moderate expressions of affection between young people seem unimportant, "heavy petting" is most significant. This is not necessarily because it may lead to coitus by the partners, but if promiscuously indulged in without intense affection being felt by both, it may make love triflers of the pair, and love is too tremendous an emotion just to play with.

Love may be a guide to youth in this connection. If petting is all they care about doing with their partners, then the practice is very doubtful. If love is the motive and petting one means of expression, it makes a difference.

Engaging interests which afford opportunity for keen

application have long been recognized as a means of keeping a person busy and hence reducing sex desire to a less exclusive means of enjoyment. Hobbies, particularly those which require sustained effort, seem useful.

One of the major causes of present sex tension is the modern preoccupation with sex as an exclusive means of enjoyment. Whole populations or sections of populations seem to be making a fetish of what after all is normally only part of human experience. Some of us seem to be drugged by it to our very great impoverishment. Many of the dramatic and movie magnates assume that sex is about all there is to life.

As a parent finishes this chapter, he may ask himself, "Well, what can I do about it?" It's a fair question. Here are some suggestions:

1. If you still have a chance, answer the first sex question of your child intelligently and unemotionally.
2. Associate with your children in the nude, beginning when they are very young.
3. Be "shock proof" whatever happens.
4. Achieve rational sex adjustment for yourself.
5. Discover and observe in practice the conditions which ensure the continuance of love in marriage.
6. Cultivate other interests than sex, especially the "quieter" ones.
7. Practice sex discipline. It is necessary at times.
8. Avoid frequent contact with crowds in which there is much excitement.
9. Be sympathetic in attitude toward young persons, even if you can't understand them.
10. Get all the reliable information you can, but avoid as you would the very devil, getting "nutty" about sex.

FOR FURTHER CONSIDERATION SEE THE FOLLOWING

- "Biology of Sex." T. W. Galloway. D. C. Heath. \$1.25.
 Chapter 4—Reproduction and Unselfishness.
 Chapter 5—Sex and Selfishness.
 Chapter 6—Sex in Relation to Normal Human Physical Development.
- "The Care of the Adolescent Girl." Phyllis Blanchard. Dodd, Mead & Co. \$2.50.
 Chapter 2—Sex Instinct in the Adolescent Girl.
 Chapter 6—The Adolescent Girl and Love.
- "Growing Up." Karl DeSchweinitz. Macmillan. \$1.75.
 The entire book—the best there is for young children and their parents. It is the story of how we become alive, are born and grow up. 111 pages.
- "So Youth May Know." Roy E. Dickerson. Association Press. \$2.00.
 Chapters 1 and 2—Biology and Meaning of Sex.
- "The Sex Life of Youth." Elliott and Bone. Association Press. \$.75.
 Chapter 2—Pre-engagement Years.
 Chapter 4—Petting.
 Chapter 5—Auto-erotism.
- "Essays on Marriage." F. M. Harris. Association Press. \$2.00.
 Chapter 7—The Sexual Relationship of Marriage.
- "Personality and Social Adjustment." E. R. Groves. Longman's. \$1.75.
 Chapter 8—The Social Significance of Sex.
- "Education and the Good Life." Bertrand Russell. Boni & Liveright. \$2.50.
 Chapter 12—Sex Education.
- "Twenty-one." Erdman Harris. Long and Smith. \$1.50.
 Chapter 7—What Do You Know About Sex?
- "A Study of Masturbation and Its Reputed Sequelae." F. W. Meagher. Wm. Wood & Co. \$2.00.
- "The Mental Hygiene of Childhood." W. A. White. Little Brown. \$1.75.
 Chapter 4—Stages of Development.
 Chapter 5—The Family Situation.
 Chapter 9—The Function of the Parents.
- "The Sex Side of Life." Mary Ware Dennett. \$.35.
 A pamphlet for young people in the mid-teens.
 Good for their parents, too.

All these books may be purchased of ASSOCIATION PRESS,
 347 Madison Avenue, New York.

III

WINNING RECOGNITION

CERTAIN schools of psychologists have been giving mere onlookers a lot of fun in recent years. One group says sex is the biggest urge in life. Another says it isn't sex but the self, or ego, as they call it. What they mean is that we're more concerned about "putting ourselves across" or "selling ourselves," to use the modern (and pretty cheap) phrases, than we are about sex delights.

But quite apart from the theorizing of the psychologists, any parent can report that his youngster at a very early age begins to try to make a "dent" on his surroundings. He wants to be recognized as an important person. Let's see what our young people report about some of the ways in which the general desire is revealed.

Sixty-six per cent of the boys are embarrassed in the presence of a person who is regarded as superior.

Eighty-three per cent of the boys feel embarrassed if not dressed according to fashion.

Eighty per cent of the boys want to decide important matters for themselves.

The girls react in about the same ways.

When the infant repeatedly throws a ball or other object from his high chair to the floor for an older person to pick up, he is making something happen, and, therefore, his little self is being nourished. He is an

important person because he is making a big person do something for him. This is one of the reasons he cries, sulks, pouts, and later on refuses to help himself, as in dressing, as much as he can. He certainly enjoys bossing adults around and some of it is probably desirable, in order that he may be assured that he is a person of importance; for without this assurance he could not get along well with people.

Later and somewhat exaggerated expressions of this urge are, especially in the teens, bullying, swearing, smoking, boasting, bossing, "crabbing," loud talking and dressing, and sometimes simulated illness or any other devices which may win the center of the stage.

It is safe to assume that whenever we observe a youth behaving in an outlandish manner, such behavior is due to an effort to give expression to a desire for recognition, which has not been normally gratified. The psychologists call this "over-compensation for inferiority feelings."

It may be useful at this point to inquire into the causes of these inferiority feelings, which do so much harm.

First, there is organic weakness. If there is any physical deficiency which causes the child, even when quite young, to feel different from others, it is apt to cause trouble. In an effort to make up for organic inferiority the person may, as youth or adult, indulge in conduct which will cause a lot of trouble. It has been suggested that the ex-Kaiser of Germany was a trouble hunter because of his shortened left arm. And small men are notorious for their cocky behavior.

Another cause of difficulty is found in the attitudes and methods of parents and other adults who have much

to do with children. In few families are the children all of equal physical attractiveness or intellectual capacity, and there seems to be a marked tendency on the part of parents to favor the more favored one—of course, not consciously or deliberately. Often this takes the form of making audible comparisons better left unsaid; or in urging the less competent child to do as so-and-so is doing, when as a matter of fact he is not capable of so doing. This markedly affects the inferior children, making them even more sensible of their weakness and denying them the sympathy, encouragement, and suggestions they need successfully to compensate⁵ for their limitations.

Though we can't satisfactorily define intelligence, we can test certain aspects of it. The tests reveal marked differences in people in capacity for book work. These differences are apt to become more apparent when children go to school, and they are apt to prove a prolific source of difficulty with children who are inferior in these respects. Segregation in ungraded or vocational schools may not wholly solve the problem.

Parents who force their children to dress in old-fashioned or too different ways may be doing them grave injury because of the inferiority feelings which are created. In an earlier inquiry we discovered that just being forced to wear homespun socks or stockings when other children were wearing store-bought ones, remained a poignantly painful spot in memory throughout life and caused resentment whenever recalled.

One's own mates are apt to be especially cruel in dealing with persons different enough to be conspicuous outside the group. If, however, the inferior persons are good-natured, they are apt to be tolerated and enjoyed.

But if they become overly aggressive, it's "out with them."

Domineering persons are doubtless the victims of inferiority feelings for which they are over-compensating. The influential person of vast power is often quiet and well mannered. He doesn't have to make a great fuss and much noise in order to impress people. With him badges are unnecessary. "Bossiness" may be regarded as a perverted form of self-expression. The person who is wholly sure of his competence and adequacy has no desire to dominate and consequently makes no attempt. His abilities insure recognition and he knows it.

Here are some suggestions which may be of use to parents as they deal with the tendencies to inferiority feelings in their children and the effects of these feelings.

1. Although it's a rare parent who can love his children equally, it is not impossible and quite essential to be impartial in expressing affection to all the children in the family and to be equally fair in attitude toward each.
2. If marked differences in capacity between children in the same family are evident, especial attention should be given the inferior child, in order to help him discover for himself some field in which he may do well or even excel. His abilities should be accentuated. Praise should be liberal.
3. The inferior child should be convinced of his emotional security by frequent demonstrations of affection by his parents.
4. To segregate him, unless it's an institutional case, or to ridicule him, or to call attention to his inferiority in other ways, is to damn him, and there is nothing more cruel.

5. Children are quick to sense and be influenced by the attitude of older people toward inferior children.
6. Children should spend time away from home, overnight and for days together, without their parents, beginning as soon as they can care for themselves physically. If they are homesick, that reflects upon their parents. They have been made over-dependent emotionally, as well as in other ways. Summer camps for young children are doing good work in helping the children develop free personalities.

FOR FURTHER CONSIDERATION SEE THE FOLLOWING

"The Spirit of Youth and the City Streets." Jane Addams. Macmillan. \$1.75.

Chapter 3—The Quest for Adventure.

"Personality and Social Adjustment." E. R. Groves. Longman's. \$1.75.

Chapter 10—The Instinct of Self Assertion.

Chapter 11—The Social Significance of Self Assertion.

Chapter 12—Self Assertion and Family Life.

Chapter 15—The Inferiority Complex and Social Behavior.

"Social Psychology." F. H. Allport. Houghton Mifflin. \$2.50.

Chapter 14—Social Adjustments, pp. 368-379, Inferiority Conflict.

All these books may be purchased of ASSOCIATION PRESS,
347 Madison Avenue, New York.

IV

JOINING GROUPS

WE have nothing at all to say about the first group we join. It's the family and we are born into it. We have more or less choice regarding our membership in some other groups; and it is these we shall here consider.

Though a child is born into a family, he does exercise some choice in playmates outside the family. These first playmates usually live in his neighborhood, and they may call themselves a club. Very soon he joins an institution, such as church or school, and within these larger organizations, adult operated and controlled, some voluntary groupings may develop. This is not inevitable, but usual. A bit later on, at nine or ten, various movements, such as the Boy Scouts, Y M C A's, Y W C A's, Girl Scouts, and similar agencies, provide both mould and pattern for group organization on a semi-voluntary basis. The child chooses to some extent whether he will join, although the parental and institutional pressures may be irresistible. When this is the case, the group ceases to be voluntary. Increasingly these agencies are lowering their age limits.

As the youth matures, he may find within the institution or agency opportunity for the development of voluntary groups, which he may have a part in creating and carrying on. This is true to some degree in high school athletics and fraternities, and to a limited extent in a camp or in a Y M or Y W C A.

He may also, as the parental apron strings are severed, choose his own church, or school, or college, or "hang out" group. When we say a boy deliberately chooses a group, we may not be wholly correct. For groups choose or attract their members, and the process by which a young person joins may be one of drifting.

The difficulties which young people experience in relation to voluntary groups may cause or, more likely, increase social maladjustment.

The first cause of concern to the youth may be that he can't get in. Here is a high school fraternity that he very much wants to join, but he isn't invited; or he may be proposed and be blackballed. If he is at all sensitive, as he is very apt to be, the experience hurts a great deal. It leaves a social scar. He is stigmatized as not being good enough to belong. He is to some degree an outcast and no amount of sympathy from adults or membership in adult-planned groups can compensate for the experience of not belonging to one's own.

The experience of working hard for a place on an athletic or debating team and not making the grade, is not nearly so severe as being denied membership in a social group because he apparently is not "regular" enough. Political defeat is usually fairly easily borne, for just being a candidate implies considerable social recognition.

But membership in a group of one's mates is fraught with possibilities of friction. For there is constant pressure to secure conformity and the acceptance of domination by the group. And, by the way, the influence of the voluntary group is apparently more potent in the middle and late teens than at any other time in the person's life. He cares more at this period for the opinion of the

members of his group than for the opinion of any other persons, including parents, adult friends, and institutional leaders.

The group frequently practices a code of ethics which is at variance with the traditions of homes and other groups to which persons may have formerly belonged. If the person accepts, as he must, if he is to be a "good fellow," he experiences at least temporary, and possibly severe, conflict. Or it may require compliance with certain regulations, such as attendance at meetings, work, support of activities, some of which may on occasion be very irksome. If it is a team working for a championship it requires hard work, simple food, few parties, and early to bed.

If a young person is strong-minded, he may find himself in long and intense arguments with other members, and as a result "get in Dutch"; for groups tend to exact of their members conformity in opinion as well as in practice. If he is politically ambitious, he may get into trouble, with hard feelings all around.

Sometimes a group will make an effort to control the activities of members outside the group and in more or less subtle ways dictate to them regarding "dates," marks in school, friends outside, attitudes toward family, and society in general. They are apt to become very jealous of the affections of their membership and resent the emotional intrusion of the opposite sex into the total picture—as well they may; for such intrusion almost inevitably means a breakdown of the hold of the group upon the affected member.

We have suggested some of the ways in which groups influence their members; we need now to ask more definitely just what young people's groups do to them?

Loose affiliation of children in neighborhood groups is easily observed and, because it is simple, readily appraised. But the very general tendency of children from nine or so to eleven or later to become more selective in the choice of their voluntary groupings and to formalize the organization of these groups, is worthy of some comment. For instance, a group of boys playing together on a street two blocks long decides to organize a club, possibly because a cousin of one of the boys living a few blocks away has a back yard with an abandoned chicken coop in it. This becomes the club house. A constitution is prepared, officers elected, an initiation ceremony arranged, and the "Young Americas" are launched. Of course, the cousin with the chicken coop and certain of his friends are taken into membership.

But here is a boy who doesn't play with any group. He seems queer and probably is. Maybe he's a budding genius, or more probably his parents have kept him away from naughty boys, or have sought to choose his companions for him. In any event, he is a rather lonesome and desolate person. Unless he can quickly "make membership" in a group he will probably become a queer bird socially and possibly in other ways.

It is in these primary voluntary groups, beginning with the little informal neighborhood group, that we first get acquainted with persons of our age-group outside the home. It is the first place where we are really free and can behave spontaneously. And for this we should thank God and hold at arm's length the agencies which are reaching down into childhood with their too-well-thought-out plans of group organization. They say the children may be naughty if they don't organize them or provide programs and adult leadership for them. If it's a choice

between petty naughtiness and the inevitable loss of spontaneity, freedom, and group initiative when adults step in to control, some of us would prefer the former.

But the foregoing paragraph presents but one side of the picture. Though children and young people experience valuable lessons in free and voluntary social groups, these groups may do them grave injury. For instance, they may become most oppressive, with the result that individual initiative is killed and the member becomes just one of the group. Or the activities of the group may be of low grade. They may be positively vicious or just "time killing." The activities of the groups below the teens may be wholly of the play type and therefore socially unimportant. But as we get into the teens, group activities take on much more meaning, for present as well as later social living. They would, therefore, seem to call for increasing adult guidance. Adults may help more responsive and serious purposed members to change the tone of the group. Or they may help certain individual members to break with the group. This is always a last resort, but is sometimes necessary.

Hartshorne and May in their character education inquiries have shown how potent groups are in determining whether, for instance, their members will cheat. If most individuals in such groups are to rise in the moral scale, they must break with the group or the group must change as a result of adult influence.

In summary, we learn to "play the game," largely as members of voluntarily joined social groups. An adult who wishes to exert the maximum constructive influence upon a young person will be on friendly terms with at least one of his groups, for he probably belongs to several at the same time.

Our purpose in social education is to promote individuality at the same time that we stimulate social sensitivity. The most important factor is the person. The group exists for him.

Some rôles which parents may play in helping young people achieve satisfying and helpful membership in groups of young persons of their own age are these:

1. Accept the fact that joining one or more groups is a normal desire of young people in the teens. Instead of fighting the wish of a boy to join a school fraternity or a girl to join a school sorority, work with them on the project. Get acquainted with members of the group. If they seem undesirable, steer the young person toward a similarly socially appealing group, but of higher type.
2. Get acquainted and get on good terms with at least one group to which your child belongs and which seems important to him.
3. Aid qualified persons in fostering such groups as Hi-Y and the Girl Reserves, which, though they are adult conceived, make a powerful appeal to certain higher grade young people.
4. If it seems necessary, help the young person "break with his group" and get into or start another. This is always an extreme measure and should not be resorted to unless there is danger of grave moral injury to the youth.

FOR FURTHER CONSIDERATION SEE THE FOLLOWING

- "Personality in Its Teens." W. R. Boorman. Macmillan. \$2.50.
Chapter 3—Companions and Social Groups.
- "Adolescent Boyhood." H. M. Burr. Association Press. \$1.25.
Chapter 3—The Social Side of Adolescence.

"Personality and Social Adjustment." E. R. Groves. Longman's.
\$1.75.

Chapter 9—The Social Significance of Gregariousness.

"The Pupil and the Teacher." L. A. Weigle. United Lutheran
Pub. Co. Cloth, \$1.00. Paper, \$.65.

Chapter 5—Later Childhood. See p. 40, report of Dr. Shel-
don's Study of Spontaneously Organized
Groups.

"The Gang." F. M. Thrasher. University of Chicago Press. \$4.00.

Part 3—Organization and Control in the Gang.

"Theory and Practice of Group Work." J. C. McCaskill. Asso-
ciation Press. \$1.50.

Chapter 2—The Group Principle.

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V

GROWING UP IN RELIGION

GENERALIZATIONS about youth and religion may be easily made, but not at all easily sustained. For the attitudes of youth toward religion seem more diverse than in any other conflict area. If we attend a religious youth conference we are impressed by the splendid young folks who are present in large numbers and who seem very much in earnest. Some church congregations and young people's society meetings contain many young folks, while some Sunday schools swarm with them.

On the other hand, there are the large number for whom being religious means certain conventional beliefs, activities, and practices, such as faith in mystical personalities, giving money to church, reading the Bible, and praying. For most young people these seem unreal, boring, and dismal. If a typical youth stops to think he is likely to ask the question a seventeen-year-old boy church member once asked me, "What about this religious business, anyway?"

Another type is avowedly atheistic, but usually with so much passion, as in Soviet Russia, that they seem to some discerning religious leaders the most hopeful of the lot. They care about other people a great deal, and if God is to be found by a process of intensive altruism they may experience and ultimately acknowledge him.

Three salient items are selected from the test items on religion.

Notwithstanding the fact that most of the six hundred young people tested were in churches and Christian associations, sixty-three per cent of the boys responding say they go to church because they have to.

Seventy-one per cent of the boys responding do not read the Bible.

Eighty-four per cent of the boys believe it is just as religious to play clean as to go to church or pray.

The girls respond in about the same proportions.

Probably religion is not now so frequent a cause of difficulty to youth as in the recent past. For their adult world is as much in flux in religion as in sex and therefore the pressures upon youth are somewhat relaxed.

There appear, however, to be several distinct conflict areas which concern youth.

The first is that of formal observance of religious traditions and customs, which adults, chiefly parents, require of youth: going to church, for instance. While a Sunday school group of his own age with an attractive leader and up-to-date topics usually appeals, the ordinary church service bores and repels many. The whole set-up seems unreal and has little or no connection with everyday interests and activities. The very language is different and, however it affects adults, it makes little or no appeal to youth.

Another cause of friction is Sunday observance. Some parents think it wrong, for instance, to play cards or tennis, or to go to the movies on Sunday, while other parents do not. The children of the first may have a rather hard time making an adjustment, especially since "everybody does it," and since the reasons their

parents give for the conviction seem far-fetched, inconsistent, and inapplicable to the present situation.

Intellectual difficulties cause trouble, especially as the young person approaches and enters the twenties. Here is a boy or girl brought up in an orthodox home by strict parents and fundamentalist minister, priest, or rabbi, and lay leaders. He has been taught, for instance, that the Bible is verbally inspired, that the world was made in six days, and only 6,000 years ago (this sounds extreme, but is believed by hosts of people); and that evolution is a device of the devil.

Picture what happens when this young person begins to take science or read history. If his mind is at all open and flexible, as it usually is, there is acute conflict between the old traditions and ideas and the newer knowledge, which latter seems to be supported by convincing evidence. Just because his religion has consisted chiefly of old legends and because these are being questioned or criticized, it usually goes overboard, baby with bath, and the youth comes home at vacation a convinced atheist or at best an agnostic, to the dismay of his parents and the despair of his minister.

Adolescence is a period of such intense activity, with so much of immediate moment going on, that there is relatively little interest for many young people in what has occurred in the past or what may occur in the future. Most young persons in the mid-teens aren't keen about philosophizing; and religion requires reflection, appraisal, and deliberate conscious choice of a way of life which may be quite apart from that of the crowd or group. Many young people demand reality and by reality they mean the present, practical, active *now*. That which is remote, or mystical, or difficult to explain, doesn't "go

big" with most young persons. Many young persons are willing to be religious, if by religion we mean the practice in everyday activity of certain codes of conduct which give satisfaction because they are social and contribute to the well-being of those for whom they care. And they are quite willing to extend their social horizons and widen and intensify their sympathies—but usually in terms of persons and experiences with them, rather than abstract principles or concepts, or even ideals. By this process they may be learning that religion is a way of living.

Adults make religion still more unreal to youth by their language, which is often pious and therefore offensive. The use of outworn phrases by adults in talking to youth is unwise. If we are to talk religion with youth we must use language which both they and we understand, and which symbolizes something real, if only an emotion.

The general confusion in religious thinking the world around, which seems to be fundamentally changing the very foundations of all religions and which may result in a universal religion, is adding to the difficulties of older people in making an adequate and satisfying religious adjustment. The immediate effect on youth, however, may be to prevent tension. The situation is more difficult for maturity, but easier for youth.

Another circumstance which is reducing conflict is the lessening distinction between the so-called sacred and secular aspects of living. When religion is conceived as a quality or way of living, rather than a set of unworldly concepts, formulas, and rituals, it interpenetrates and gives meaning to all activities and experiences. And the symbol, God, with whatever manifestations in

personality or things, is capable of universal application.

Some religious modernists, in an endeavor to protect children from outmoded religious ideas, refuse to permit them to go to certain Sunday schools, do not teach or permit them to pray, and encourage them to refrain from other formal religious practices in which many children engage. In this way they think they may prevent the children experiencing certain conflicts in late adolescence or early adulthood, which for many persons have resulted so painfully, and for some disastrously.

There may be a better way, however: that is, to permit the child to do what most children with whom he associates do. Let him go to Sunday school, even if it's a poor one, pray if he wants to, ask blessing at table, and attend church. In religion, as in politics, our aim should be to develop an independent and free-purposing personality. One of the best means to this end is to have the child learn in early childhood that there is more than one idea of God, and of everything else pertaining to religion. And it doesn't do him a bit of harm quickly to become aware of fundamental differences in opinion between Sunday school teachers, the minister, and parents. Indeed, the general effect of this realization may be to drive him to find out for himself, using data which he can grasp and handle, and not to depend upon what "so-and-so" thinks or says.

The ultra-modern, well-informed parent may be too cocksure of his own conception of religion to permit the child to find out for himself. And if this be so, he may be quite as damaging to the child as the extreme fundamentalist type.

Children like to play with imaginary ideas, even when

they know fairies and Santa Claus do not in fact exist. A six-year-old, accustomed to put his first teeth under his pillow at night in the expectation that a fairy would take the tooth and leave a quarter, failed to find the usual quarter one morning, and quickly turned to his mother as the delinquent fairy. He knew who did it, but liked to play it was a fairy. We may stultify imagination in religion when we insist upon acceptance, in language as well as concept, of stark realism on the part of children and very possibly adults as well.

A little girl of six turned to her father one day with this question:

"Who is God, anyway?"

The father, taken off his guard, parried with "Nobody exactly knows."

"He's a big man, huh?"

"Well, some people think so."

Then he went on to say that other people had other ideas, one being that he was a good spirit who was everywhere and in everything. A year later she and her younger brother were building some houses of blocks on two levels. On the lower one, which they called earth, the houses were very simple. On the higher one they were much more pretentious: this they called heaven. After picking out the best one for their family, the boy, pointing to the next best and adjoining one, said, "God lives here."

"No," said the seven-year-old girl, "God is everywhere."

Some months later she wanted to know soon after seeing some fish in a pool in a park, how the first fish came to exist. (She knew how fish were now made, but was searching back for the first one.) Her father attempted an

explanation in terms of simple organisms living in water and mud. He hadn't got very far when she countered with "God made them," which idea she probably got from one of the Sunday schools she goes to.

"Yes," the father said, "he probably did, but in the way I suggest." She wasn't wholly satisfied, however, and won't be for a long time, if ever. But she keeps trying to find out.

This willingness on the part of parents to have young people find out for themselves so far as religious ideas are concerned applies with particular emphasis to the middle and late teens. Now, if ever, there is conflict between old and new, much of it probably inevitable even with the most complete educational preparation for the experience. Parents may render young people a real service by an open-minded sharing with them of their own ideas with the full expectation that, far from accepting them, the young persons may be only slightly influenced by them. For the test of an idea should be its inherent validity, not the personal qualities or relationships of the person who holds it. Our expectation as parents should be that our children, far from regarding us as authorities in the religious or any other field, shall consult us only as one of several or many sources of information.

The point of view suggested in the foregoing paragraph applies to those "conflict" situations which were described in the first part of this chapter. These include church going, Sunday observance, conflict between scientific and religious dogmas, and intensive efforts on the part of adults to stimulate acceptance by youth of certain religious convictions.

Groups of young people seem most eager to hear about

some universal concepts in the realm of religion which certain scientists and philosophers are working out, largely as the result of their experience in their special fields of research and speculation. These are extra-biblical and extra-institutional but seem very vital to youth. I know of one young people's conference which has asked an especially charming and able interpreter of these concepts to speak to it three times in as many years.

FOR FURTHER CONSIDERATION SEE THE FOLLOWING

"The Real Boy and the New School." A. E. Hamilton. Boni & Liveright. \$2.50.

Chapter 13—Boy Religion in the Making.

"Religion and the Next Generation." E. E. Aubrey. Harpers. \$2.00.

Chapter 2—How the Individual Gets His Religion.

Chapter 3—What Religion Means.

Chapter 4—Religious Infantilism and Religious Maturity.

"Personality in Its Teens." W. R. Boorman. Macmillan. \$2.50.

Chapter 8—Boy Religion and Philosophy.

"Twenty-one." Erdman Harris. Long and Smith. \$1.50.

Chapter 10—What Is to Be Your Philosophy of Life?

"Jesus and a Boy's Philosophy of Life." L. K. Hall. Association Press. \$.60.

A little book. Read all of it.

All these books may be purchased of ASSOCIATION PRESS,
347 Madison Avenue, New York.

VI

GETTING ALONG IN SCHOOL

As we start this chapter we are reminded of the adage "Fools rush in where angels fear to tread." For there is no other realm in which there is so much controversy as in formal education. For example, some educators and statesmen laud the public schools as being the very citadels of our civilization. On the other hand, Dr. Counts of Teachers College reminds us that most children from six to fourteen years of age in the United States spend but one-sixth of their waking hours in school. He adds that in the Philippines, where the public school system has been in operation for thirty years and where English has been taught children throughout their course in school, the native dialects seem as prevalent in community usage as ever. The English taught in school does not stay by the child or carry over to the home.

Again, some educators are most enthusiastic for nursery schools: others (and they are backed by some medical specialists) say a child had better not begin more formal schooling until eight or nine.

And on the one hand we have the "free" schools, which are free only in the sense that they are experimental; while on the other are the regimented schools, such as most of our public schools, where from the first grade on the child is told what to do and how to do it.

It's both interesting and significant to find out about what the older boys and girls, most of whom are in high school, say about it.

Sixty-six per cent of the boys don't like teachers.

Sixty-four per cent resent the requirements of the school system.

Eighty-two per cent get by with as little work as possible.

Eighty-one per cent worry about exams.

Eighty-five per cent feel badly if not promoted with their class.

The girls agree on all items.

Some of these are more exciting than others; but the whole lot reveal conditions that call for comment. There's something wrong, whether we like to admit it or not.

The public school system in the United States must seem oppressive to the child, from the beginning, or from the time he leaves kindergarten. Pre-school children are free and creative. Follow one through the course of a day and observe his varied and to him intensely interesting and meaningful activities. He builds, paints, draws, scribbles, manipulates, takes things apart and sometimes puts them together, talks, and constantly observes and classifies. He is a self-educator and, if left to his own devices, will learn a lot.

But society rules he must be fitted for adult life, poor as much of that now is, particularly in imagination and artistry; and arbitrarily sets the age of beginning this formal process at five or six. Kindergarten isn't so bad, but picture the formerly free child shut up in what is often an ill-ventilated schoolroom, at a seat and desk which don't fit him, and required to keep quiet for five

or six hours a day, and do what he is told by a tired, nervous, and often ill-adjusted woman.

If he submits, as most do, because the parent is required by law to support the system, by the time he has attained the mid-teens, his only recreative resources are sports, movies, card playing, and possibly dancing. What has become of the creative impulses which seemed so promising in childhood? They have been squeezed out of him by the educational mould into which he has been crammed and which will eventually turn out a "typical citizen," who for the rest of his life will do as he is told.

If he rebels, he becomes a school problem and the parents have much trouble, along with the teachers. He may remain, harassed and rebellious, or he may be taken out and sent to a private and "free" school, or he may, if in the lower economic group, play truant successfully.

Fortunately, the Dewey philosophy of education, which centers the curriculum in the interests of the child, is being accepted by an increasing number of teachers and administrators. It is being most effectively and persuasively applied by Dr. Kilpatrick and others, so that we may expect the system to change. When it does, the child will get as much out of the whole experience as he now gets out of kindergarten.

Teachers are a constant source of difficulty. First of all, they are asked to do the impossible—teach tired, sometimes half ill, and frequently uninterested and unwilling children. Picture yourself doing that five days a week, ten months a year, and sometimes because you are so poorly paid, working nights as well.

Then many young women teachers enter the profes-

sion because they desire a "carry-over" career. They have no intention of staying in it very long, but expect to get married soon. Therefore, they are not particularly keen about the arduous and continuous training required for effective teaching, and they may not be especially interested in the children they teach. If marriage comes, well and good. If not, they may become ill-adjusted sexually and therefore persons who are irritable, with tendencies to "take it out" on the children.

Salaries, for the most part, are too low to attract first-rate persons to the teaching profession.

Only persons who are emotionally very much attracted to children should teach. This is essential to the establishment of a mutually sympathetic relationship with the child. If he is to like you, you must first like him and you can't do much with him unless you do.

Wholly bookish persons, or pure scientists, rarely make good teachers. These people are more apt to be interested in subjects than in folks. The better teachers are those who can mingle on equal terms with men and women. They are sufficiently recognized by their fellows and have sufficient sense of achievement so they do not have to descend to bossing children in order to make up for deficiencies elsewhere. Frustrated persons should never teach children.

The curriculum is another friction point. How unnecessary and futile it now seems to teach a subject for the sake of discipline, when there is so much to learn which is immediately interesting and useful. Contrast the learnings in our own experiences, Latin and math, for example, and what might have happened or did happen when we were turned loose in a chemical laboratory,

with supervision; or were given a microscope and some organism to study; or the use of a fine telescope on a clear, dark night; or were taught history or literature by a person who dramatized it.

Some valuable experimentation in free curricula * is being carried on by some of the newer schools. They are finding a tendency to a too narrow curriculum interest on the part of children, especially in project work. It seems necessary that skilful adults must, by suggestion and invitation, lure children on to ever-widening fields of learning adventure. For many children the "three R's" do not have to be sugar-coated at all. They learn to read, write, and figure with zest. These skills seem most important, necessary and, in many cases, interesting. Latin and algebra may be quite different.

One of the bugbears of the child and youth is exams. He doesn't seem to care so much about marks, but he very much wants to pass with his class. Sometimes the tension is so great that he loses considerable weight. I have known a high school boy to lose eleven pounds during the spring exams. He probably realized that if he didn't pass, he might be regarded as "dumb" by both his teachers and mates. Although he would try to laugh it off, it would rankle nevertheless, as all inferiority feelings do. And it might have grave consequences, unless constructively compensated for.

The common reaction to failure in exams suggests that most schools may promote inferiority feelings among children and in that way do much damage.

It's questionable if segregation of the intellectually inferior in our graded or vocational schools wholly solves the problem, although that is probably better than keeping children of very uneven mental capacity

together. Unless persons who are mentally below the average can "make up for" their deficiency by some manual or social dexterity which will give them status, they may become problem cases.

Parents with children in school can assist the youngsters in making adequate adjustments in several ways:

1. By getting acquainted with teachers. Membership in Parent Teacher Associations may be useful to this end.
2. While recognizing with the young person the limitations of the system, encourage him to endure it. To this end he may be enabled to put in his besticks on the subjects which interest him most and just "get by" with other subjects which have to be covered.
3. Refrain from applying pressure to a young person in order to have him get high marks, or in making comparisons between himself and others who may be his superiors in "book work." Don't force him to graduate.
4. If the family budget will allow, send the youth in difficulty in a public school to a private school of the modern type. This shift, however, may result in the development of a certain social snobbishness in the young person, which is always bad.
5. Help the young person develop some creative hobby interest, which will constructively compensate for the distaste for the arts bred in children by many schools.
6. If the young person is in trouble in the school, he may be right. If so, support him; not by making a row with his teachers but by working with them and the boy to "iron out" the difficulty.

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7. Labor earnestly to get educators on the Board of Education and keep them there.
8. Create sentiment for fewer fancy buildings and more pay to worthy teachers.
9. Be patient: the public schools are improving.

FOR FURTHER CONSIDERATION SEE THE FOLLOWING

"Suggestions of Modern Science Concerning Education." H. S. Jennings *et al.* Macmillan. \$1.00.

Articles—The Biology of Children in Relation to Education.
Mental and Moral Health in a Constructive School Program.

"The Real Boy and the New School." A. E. Hamilton. Boni & Liveright. \$2.50.

Read all of it but especially Chapters 1 to 6.

"Education and the Good Life." Bertrand Russell. Boni & Liveright. \$2.50.

Chapter 1—Postulates of Modern Educational Theory.

Chapter 2—The Aims of Education.

"Group Leaders and Boy Character." Abel J. Gregg. Association Press. \$1.50.

Chapter 4—How a Boy Learns.

"Foundations of Method." W. H. Kilpatrick. Macmillan. \$1.00.

Chapter 2—What Learning Is.

Chapter 4—Simpler Instances of Learning.

Chapters 6, 7—Coercion and Learning.

Chapters 10, 11, 12—Interest.

"Educational Problems for Psychological Study." Watson & Spence. Macmillan. \$1.80.

Chapter 3—General Method.

Chapter 4—Among Curricula.

"The Child Centered School." Rugg and Shumaker. World Book Co. \$2.40.

Chapter 6—The Program of Work.

All these books may be purchased of ASSOCIATION PRESS,
347 Madison Avenue, New York.

VII

CHOOSING A JOB

EVEN very young, children talk about what they are going to be and do when they grow up. The little boy says he will be an iceman, or a coal man, or a policeman, or a fireman. He invariably selects a vocation which calls for size and strength and in which he may display his prowess. Later on he will select a vocation in which there is more of brain and less of brawn, and which seems more romantic, such as being a general, admiral, lawyer, senator, engineer, or even a president. But here again the same desires for recognition and "showing off" seem to be dominant. Both in childhood and youth thinking about the future may be motivated by the wish for realization of unfulfilled desires. It is a projection into the future of ungratified impulses. Though some of this is necessary, as in the case of sex control, too much of it may lead to futile and unrealistic day-dreaming, too much of which is bad.

Only two items in the test dealt with vocational adjustments. The returns showed that most young people are concerned about getting a vocation which will produce a good income, and getting married. When boys begin seriously to "court" girls with the purpose of getting married, they are faced with a major problem. They must have adequate means to found and maintain a home. Their earlier and more romantic daydreamings

about vocation give place to hard realistic thinking. They must get a wage or salary adequate to supply their contemplated domestic wants, with opportunity for steady increase in income. With many young men other motives are at work, such as opportunity for creative and interesting work, power over other people, vocational and social status; but the fundamental one, as they seriously contemplate marriage, is economic.

Certain problem points in youth's relation to vocation occur to us. One has already been discussed. A child or youth with a minimum of ungratified desires is in a better position to visualize his vocational choice and to make a realistic adjustment than one with a whole parcel of wishes which are unsatisfied. The more fun he gets as he goes along, the better, not only now, but later on. He should live in the present.

One possible evidence of ungratified wishes is too early choice of vocation. The child may dream of some day becoming a great engineer and transfer to this picture his present frustrations.⁷ This may seem to ease the situation. But suppose he is not at all fitted for engineering, as is more often true than not?

Though here and there a boy of exceptional mentality may have his mind made up as early as twelve as to what he is going to be vocationally, and stick to it with splendid success, an investigation made by a group in a California rural school district indicates that too early choice probably reveals mental deficiency. (*See American Journal of Sociology* for November, 1927.) Many boys of the highest type probably go through college without much idea as to what they are going to do for a living.

A boy may choose the vocation of some man hero or

friend of his. The only justification for this is his friendship for the man. Frequently men who should know better encourage this practice. They are so emotionally attached to the boy that they want him to do what they do. It is one more bond binding them together. Under these circumstances the boy has no chance to make an objective and deliberate choice of vocation.

Parental pressure is often an unfavorable factor. One parent, or both, decide what the boy is to be vocationally. Frequently they choose a vocation for him in which they hope he will give some measure of release to their own dissatisfactions and frustrations. In other words, they wish their troubles off on him, with the expectation that in him they will realize the power and recognition and perhaps wealth they have never attained themselves. This scarcely seems fair, and most boys fortunately rebel. On the whole there seems to be less of this than there used to be. And it never did work.

Romancing about vocation or daydreaming is not wholly bad. It probably helps to stimulate ambition, if not indulged in too much. But it does become vicious in its effect when indulged in unrealistically, as when a boy pictures himself as a great poet when there is little poetry in him. And this leads quickly to one of the fundamental causes of much of our difficulty in helping young people make adequate vocational adjustments. We are profoundly ignorant about what to do.

As a matter of fact, until very recently, most young persons have had no choice in the matter. They followed in their parents' footsteps and asked no questions. There wasn't anything else to do. Here and there a rare spirit broke loose, but most did what was expected of them.

Now there is a choice for many, if not most, as to whether they stay on the farm or go to the city; take white or soft collar jobs, and so on, with some opportunity in school to prepare in a general way for taking up some vocation.

But our techniques for guidance of individuals have not wholly kept pace with the increasing variety of jobs to do. First of all, we don't know enough about the individual to help him much; and secondly, most of us know very little about what will be required of him in most of the vocations; and thirdly, we have not developed any adequate technique for informing him or ourselves about the vocations and what they require. Some of the books written for the vocational guidance of individuals fail to meet the individual where he is. Our so-called "Find Yourself Campaigns" have accomplished a good deal but too often have been carried on as "stunts." It seems to be a question of first stimulating a person to think about choosing a vocation, at least experimentally, as he gets into the late teens. This is probably best done by telling him in attractive manner about quite a number of different vocations. Secondly, if he seems eager to know more about a certain vocation, help him get information. Thirdly, help him find out if he is fitted for the job and will be happy in it. Fourthly, help him start in it, or prepare for it. Fifthly, if the experience proves unsatisfactory, help him start over again. Some drifting about may be desirable. Much drifting can probably be avoided by making adequate information available.

In concluding this section a few remarks about vocational education may not be out of place. Some specific training for vocation is in most cases necessary. But

with mounting unemployment even during prosperous times and with increasing leisure for almost every one (witness the increasingly popular five-day week) it begins to look as if it would be more important for schools to train for leisure than for vocation. A man who is just a plumber, or minister, or baker, or even president is scarcely able to enjoy leisure.

Parents who have children, either boys or girls, who need help in choosing and getting adjusted to some vocation, may help them in these ways:

1. Make certain books available. Several are mentioned in the Bibliography at the end of this chapter. Most of the titles were suggested by C. C. Robinson, for many years National Employed Boys' Work Secretary of the Y M C A and one of the pioneering leaders in the vocational guidance movement.
2. Seek interviews with informed persons on behalf of the boy or girl. In some cases there are vocational counselors attached to schools or industries.
3. If the young person has rather clear views as to the line he would like to follow, send him to some person who has achieved satisfaction and distinction in this field. But be sure this person is objective in his attitudes and not one of those who says, "I got on all right, but for heaven's sake and your own, don't do what I did."
4. Be patient with much experimenting and possibly some drifting.
5. Don't care too much. Avocation is probably more important to a person's happiness anyway, or will be very soon!

FOR FURTHER CONSIDERATION SEE THE FOLLOWING

"Twenty-one." Erdman Harris. Long and Smith. \$1.50.

Chapter 3—Can You Choose Your Job Wisely?

"Personality in Its Teens." W. R. Boorman. Macmillan. \$2.50.

Chapter 6—Choosing a Vocation.

"Vocations." William M. Proctor. Houghton Mifflin Co. \$1.48.

Chapters I, II, XXVI.

"The Listener's Handbook." University of Chicago Press. \$25.

Compiled by Dorothea deSchweinitz, to accompany the recent series of radio broadcasts on Vocational Guidance.

Concise statement, 25 pages, with bibliography.

"Vocational Guidance." One of the reports of the White House Conference on Child Health and Protection. Century Company. \$3.00.

"Individualized Opportunities for Training for an Occupation," pages 165-201.

"Careers." 52 Monographs on the leading groupings of occupations. Research in charge of John A. Lapp, LL.D., Marquette University. Price for the set of 52 monographs. \$39.50. Published by the Institute for Research, 537 So. Dearborn Street, Chicago, Ill.

30 Graphic Career Charts (17 x 22 inches) showing promotion from high school, college, and first jobs, through various stages, to the better positions in these occupational groupings.

These are being made available for parents and boys and girls largely through schools, public libraries and social agencies. Price \$15.60. (Cash discount on each.)

All these books may be purchased of ASSOCIATION PRESS,
347 Madison Avenue, New York.

APPENDIX

THE following multiple choice or play test was administered to groups of young people in conferences, churches, Y M and Y W C A's, settlements and neighborhoods. The items were numbered and for the most part occurred in the order in which they appear. An effort was made to have the administrators use a standardized procedure. They told the young people that the purpose was to find out how young people felt regarding certain matters. Members of the group were asked to draw a circle around the word which made the truest statement regarding young people today. They responded by encircling one of the words "All—Most—Many—Few—None."

The tests were tabulated and the figures given below indicate the responses obtained from the whole number taking the test. Tables A report results obtained from boys, Tables B from girls. There were four hundred seventy-five of the former and one hundred twenty-five of the latter.

The tests were not signed.

HOME

TABLE A—BOYS

10	62	207	205	4	
<i>All</i>	<i>Most</i>	<i>Many</i>	<i>Few</i>	<i>None</i>	—Spend as little time as possible in their homes.

1	37	174	250	27	
<i>All</i>	<i>Most</i>	<i>Many</i>	<i>Few</i>	<i>None</i>	—Regard their parents as out of date.

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19 62 176 200 19
All Most Many Few None—Feel their parents expect children to conform to an outworn moral code.

11 49 206 191 31
All Most Many Few None—Resent exercise of authority by parents.

10 78 120 263 15
All Most Many Few None—Go to parents for advice about important matters.

7 18 122 321* 17
All Most Many Few None—Like to spend free time with parents.

14 61 189 180 40
All Most Many Few None—Feel parents have withheld important information from them.

85 202 99 97 6
All Most Many Few None—Wholly trust their parents.

13 37 170 238 29
All Most Many Few None—Think parents are unfair to them in money matters.

13 89 217 147 11
All Most Many Few None—Regard parents as too exacting in requiring children to tell what they do.

73 171 179 54 11
All Most Many Few None—Dislike to get home at any set hour at night.

79 110 120 139 8
All Most Many Few None—Are chiefly concerned over continued good health and life of parents because they are essential to their own well-being.

12 31 140 265 41
All Most Many Few None—Enjoy putting things over on parents.

83 218 140 50
All Most Many Few None—Are proud of their family.

* Significant figures commented on in the text are set in bold type.

13 50 246 153 15
All Most Many Few None—Feel they are misunderstood by
 parents.

5 36 212 207 28
All Most Many Few None—Feel their efforts are unappreciated
 by parents.

26 49 234 166 13
All Most Many Few None—Worry because they fear parents
 may find out about what they
 have done without parents'
 knowledge.

28 88 204 149 18
All Most Many Few None—Dislike the way in which parents
 try to make them "better" than
 the other young folks of the
 community.

10 45 153 232 44
All Most Many Few None—Feel ashamed of some peculiarities
 of some member of the family.

152 219 79 21
All Most Many Few None—Love their parents.

TABLE B—GIRLS

5 25 47 51
All Most Many Few None—Spend as little time as possible in
 their homes.

1 11 54 56 7
All Most Many Few None—Regard their parents as out of date.

7 25 39 42 8
All Most Many Few None—Feel their parents expect children
 to conform to an outworn moral
 code.

7 28 52 33 4
All Most Many Few None—Resent exercise of authority by
 parents.

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6 26 34 62 1
All Most Many Few None—Go to parents for advice about important matters.

5 8 27 60 7
All Most Many Few None—Like to spend free time with parents.

8 18 55 40 7
All Most Many Few None—Feel parents have withheld important information from them.

16 41 46 26
All Most Many Few None—Wholly trust their parents.

2 15 52 49 9
All Most Many Few None—Think parents are unfair to them in money matters.

6 23 64 32 3
All Most Many Few None—Regard parents as too exacting in requiring children to tell what they do.

31 44 35 9 10
All Most Many Few None—Dislike to get home at any set hour at night.

17 17 34 47 10
All Most Many Few None—Are chiefly concerned over continued health and life of parents because they are essential to their own well-being.

9 12 34 60 13
All Most Many Few None—Enjoy putting things over on parents.

26 44 39 19 1
All Most Many Few None—Are proud of their family.

2 35 52 32 8
All Most Many Few None—Feel they are misunderstood by parents.

20 52 43 13
All Most Many Few None—Feel their efforts are unappreciated by parents.

12 16 54 34 9
All Most Many Few None—Worry because they fear parents
 may find out about what they
 have been doing without par-
 ents' knowledge.

12 20 50 35 10
All Most Many Few None—Dislike the way in which parents
 try to make them "better" than
 the other young folks of the com-
 munity.

10 12 46 47 14
All Most Many Few None—Feel ashamed of some peculiarities
 of some member of the family.

62 45 18 3 1
All Most Many Few None—Love their parents.

SEX

TABLE A—BOYS

111 147 163 66 6
All Most Many Few None—Are curious about sex.

32 128 197 99 7
All Most Many Few None—Pet with any persons of opposite
 sex who are willing.

55 100 205 100 10
All Most Many Few None—Pet with certain persons of the op-
 posite sex of whom they are un-
 usually fond.

28 88 136 177 16
All Most Many Few None—Fear physical or mental results of
 masturbation.

27 82 211 141 14
All Most Many Few None—Desire intercourse with persons of
 opposite sex.

18 62 156 212 30
All Most Many Few None—Regard sex matters as dirty.

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53 91 207 114 12
All Most Many Few None—Are fearful that persons of opposite sex whom they like very much may be taken by a rival.

29 98 196 133 14
All Most Many Few None—Are jealous of persons loved.

21 96 232 111 10
All Most Many Few None—Feel keyed up after dancing or petting.

8 46 125 248 45
All Most Many Few None—Feel relaxed after dancing or petting.

74 136 208 58 10
All Most Many Few None—Feel they would be better off if they had more exact information about sex matters.

74 139 159 95 9
All Most Many Few None—Would like to feel free to approach an older person whom they respect on sex problems.

28 153 194 111 1
All Most Many Few None—Boys have chivalrous attitude toward girls.

69 149 169 87 6
All Most Many Few None—Boys expect their sisters to conform to different code than the girls they go with.

11 66 162 228 15
All Most Many Few None—Believe they and others would be better off to forget about sex and keep busy at other things.

TABLE B—GIRLS

39 32 40 16 2
All Most Many Few None—Are curious about sex.

5 24 68 28 4
All Most Many Few None—Pet in order to have a good time.

4 30 66 22 5
All Most Many Few None—Pet in order to stand in well with
 opposite sex.

2 9 53 49 7
All Most Many Few None—Have crushes on older persons of
 the same sex.

4 3 12 15 1
All Most Many Few None—Fear physical or mental results of
 masturbation.

4 27 42 35 9
All Most Many Few None—Desire intercourse with persons of
 opposite sex.

4 10 23 6 2
All Most Many Few None—Want same freedom in sex matters
 opposite sex has enjoyed.

1 16 46 60 4
All Most Many Few None—Regard sex matters as dirty.

14 22 65 21 5
All Most Many Few None—Are fearful that persons of opposite
 sex whom they like very much
 may be taken by a rival.

12 28 54 30 6
All Most Many Few None—Are jealous of persons loved.

8 21 52 39 5
All Most Many Few None—Feel keyed up after dancing or pet-
 ting.

2 13 34 67 9
All Most Many Few None—Feel relaxed after dancing or pet-
 ting.

13 40 48 25 1
All Most Many Few None—Feel they would be better off if
 they had more exact information
 about sex matters.

19 34 51 22 3
All Most Many Few None—Would like to feel free to approach
 an older person whom they
 respect on sex problems.

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3 21 49 53 2
All Most Many Few None—Boys have chivalrous attitude toward girls.

18 44 34 28 5
All Most Many Few None—Boys expect their sisters to conform to different code than the girls they go with.

4 15 49 57 4
All Most Many Few None—Believe they and others would be better off to forget about sex and keep busy at other things.

SELF-EXPRESSION

TABLE A—BOYS

8 82 234 153 11
All Most Many Few None—Are embarrassed in presence of person who is regarded as superior.

30 129 180 116 24
All Most Many Few None—Are not at ease with person who is in position to compel them to do anything.

30 138 237 71 10
All Most Many Few None—Feel embarrassed if not dressed according to fashion.

34 136 225 91 5
All Most Many Few None—Want to decide important matters for themselves.

24 130 200 122 3
All Most Many Few None—Prepare carefully for meetings with important people or about important matters.

45 186 179 51
All Most Many Few None—Are greatly concerned about impression they make upon other people, especially the opposite sex.

TABLE B—GIRLS

4	23	70	28	4	
<i>All</i>	<i>Most</i>	<i>Many</i>	<i>Few</i>	<i>None</i>	—Are embarrassed in presence of person who is regarded as superior.
6	30	50	32	9	
<i>All</i>	<i>Most</i>	<i>Many</i>	<i>Few</i>	<i>None</i>	—Are not at ease with person who is in position to compel them to do anything.
16	39	58	13	2	
<i>All</i>	<i>Most</i>	<i>Many</i>	<i>Few</i>	<i>None</i>	—Feel embarrassed if not dressed according to fashion.
9	52	59	16	3	
<i>All</i>	<i>Most</i>	<i>Many</i>	<i>Few</i>	<i>None</i>	—Want to decide important matters for themselves.
7	36	50	32		
<i>All</i>	<i>Most</i>	<i>Many</i>	<i>Few</i>	<i>None</i>	—Prepare carefully for meetings with important people or about important matters.
22	56	41	7	1	
<i>All</i>	<i>Most</i>	<i>Many</i>	<i>Few</i>	<i>None</i>	—Are greatly concerned about impression they make upon other people, especially the opposite sex.

GROUP

TABLE A—BOYS

42	121	213	104	9	
<i>All</i>	<i>Most</i>	<i>Many</i>	<i>Few</i>	<i>None</i>	—Like to belong to gangs or cliques.
11	63	198	180	31	
<i>All</i>	<i>Most</i>	<i>Many</i>	<i>Few</i>	<i>None</i>	—Worry about being invited to join fraternity, sorority or club.
31	189	184	78	2	
<i>All</i>	<i>Most</i>	<i>Many</i>	<i>Few</i>	<i>None</i>	—Are loyal to their group.
32	80	235	134	3	
<i>All</i>	<i>Most</i>	<i>Many</i>	<i>Few</i>	<i>None</i>	—Like to run things in the group.

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20 119 183 155 10
All Most Many Few None—Are willing for a leader to run things for them.

79 220 147 40 1
All Most Many Few None—Enjoy a gay laughing group more than a serious one.

TABLE B—GIRLS

16 35 57 20 1
All Most Many Few None—Like to belong to gangs or cliques.

9 34 52 31 2
All Most Many Few None—Worry about being invited to join fraternity, sorority or club.

4 53 50 22 1
All Most Many Few None—Are loyal to their group.

6 25 64 33 1
All Most Many Few None—Like to run things in the group.

10 21 43 54 1
All Most Many Few None—Are willing for a leader to run things for them.

29 64 32 4 1
All Most Many Few None Enjoy a gay laughing group more than a serious one.

RELIGION

TABLE A—BOYS

8 70 228 178 10
All Most Many Few None—Go to church because they have to.

12 79 189 193 1
All Most Many Few None—Are interested in religion.

14 75 138 247 11
All Most Many Few None—Pray.

3 32 104 327 17
All Most Many Few None—Read the Bible.

46	106	173	138	9	
<i>All</i>	<i>Most</i>	<i>Many</i>	<i>Few</i>	<i>None</i>	—Believe in personal God.
30	93	197	155	5	
<i>All</i>	<i>Most</i>	<i>Many</i>	<i>Few</i>	<i>None</i>	—Are eager to know more about Christ.
27	88	135	199	18	
<i>All</i>	<i>Most</i>	<i>Many</i>	<i>Few</i>	<i>None</i>	—Care about immortality.
6	44	182	237	5	
<i>All</i>	<i>Most</i>	<i>Many</i>	<i>Few</i>	<i>None</i>	—Enjoy going to church.
17	129	234	96	8	
<i>All</i>	<i>Most</i>	<i>Many</i>	<i>Few</i>	<i>None</i>	—Expect to attend Church when they settle down.
32	139	237	71	5	
<i>All</i>	<i>Most</i>	<i>Many</i>	<i>Few</i>	<i>None</i>	—Believe it is just as religious to play clean as to go to church or pray.
49	121	156	133	19	
<i>All</i>	<i>Most</i>	<i>Many</i>	<i>Few</i>	<i>None</i>	—Fear death.
4	18	133	254	64	
<i>All</i>	<i>Most</i>	<i>Many</i>	<i>Few</i>	<i>None</i>	—Think religion is bunk.
22	71	188	183	19	
<i>All</i>	<i>Most</i>	<i>Many</i>	<i>Few</i>	<i>None</i>	—Believe no one can really have any accurate knowledge about God.
7	58	180	200	34	
<i>All</i>	<i>Most</i>	<i>Many</i>	<i>Few</i>	<i>None</i>	—Dislike reading the Bible.
19	75	214	167	10	
<i>All</i>	<i>Most</i>	<i>Many</i>	<i>Few</i>	<i>None</i>	—Admire ministers.

TABLE B—GIRLS

2	25	56	40	6	
<i>All</i>	<i>Most</i>	<i>Many</i>	<i>Few</i>	<i>None</i>	—Go to church because they have to.
7	21	42	59		
<i>All</i>	<i>Most</i>	<i>Many</i>	<i>Few</i>	<i>None</i>	—Are interested in religion.
7	34	32	53	3	
<i>All</i>	<i>Most</i>	<i>Many</i>	<i>Few</i>	<i>None</i>	—Pray.

68 GROWING UP WITH OUR CHILDREN

5 8 25 83 7
All Most Many Few None—Read the Bible.

16 25 35 46 2
All Most Many Few None—Believe in personal God.

8 23 42 52 1
All Most Many Few None—Are eager to know more about Christ.

6 18 38 53 6
All Most Many Few None—Care about immortality.

4 16 49 57 3
All Most Many Few None—Enjoy going to Church.

4 29 49 45 1
All Most Many Few None—Expect to attend Church when they settle down.

6 42 59 25 2
All Most Many Few None—Believe it is just as religious to play clean as to go to Church.

9 28 38 39 11
All Most Many Few None—Fear death.

1 9 41 63 15
All Most Many Few None—Think religion is bunk.

3 19 48 45 9
All Most Many Few None—Believe no one can really have any accurate knowledge about God.

1 11 49 49 18
All Most Many Few None—Dislike reading the Bible.

3 16 56 51 1
All Most Many Few None—Admire ministers.

SCHOOL

TABLE A—BOYS

28 85 212 157 7
All Most Many Few None—Don't like teachers.

20 66 220 166 6
All Most Many Few None—Resent the requirements of school system.

20 94 279 78 6
All Most Many Few None—Try to get by with as little work as possible.

63 141 188 87 6
All Most Many Few None—Worry about exams.

128 168 108 64 4
All Most Many Few None—Feel badly if they fail to be promoted with members of their class.

16 107 179 169 9
All Most Many Few None—Will make sacrifices for their school.

2 57 280 134 3
All Most Many Few None—Expect to go to college.

10 24 144 287 21
All Most Many Few None—Cheat on some exams.

31 125 203 107 6
All Most Many Few None—Believe that success in school means success in life.

9 82 230 153 9
All Most Many Few None—Believe one gets more out of athletics, clubs and other activities than out of classes.

TABLE B—GIRLS

10 23 57 33 5
All Most Many Few None—Don't like teachers.

10 21 60 32 6
All Most Many Few None—Resent the requirements of school system.

70 GROWING UP WITH OUR CHILDREN

9 36 58 23 3
All Most Many Few None—Try to get by with as little work as possible.

18 41 37 29 4
All Most Many Few None—Worry about exams.

43 46 25 13 1
All Most Many Few None—Feel badly if they fail to be promoted with members of their class.

10 31 39 48 1
All Most Many Few None—Will make sacrifices for their school.

7 67 53 2
All Most Many Few None—Expect to go to college.

1 8 47 71 2
All Most Many Few None—Cheat on some exams.

11 34 49 32 3
All Most Many Few None—Believe that success in school means success in life.

9 25 72 18 2
All Most Many Few None—Believe one gets more out of athletics, clubs and other activities, than out of classes.

VOCATION

TABLE A—BOYS

97 215 132 37 1
All Most Many Few None—Are chiefly concerned about getting into vocation which will provide good income.

17 72 223 146 15
All Most Many Few None—Are chiefly concerned about getting married.

TABLE B—GIRLS

24	48	42	11	1	
<i>All</i>	<i>Most</i>	<i>Many</i>	<i>Few</i>	<i>None</i>	—Are chiefly concerned about getting into vocation which will provide good income.

7	34	62	18	5	
<i>All</i>	<i>Most</i>	<i>Many</i>	<i>Few</i>	<i>None</i>	—Are chiefly concerned about getting married.

GLOSSARY

1. **UNADJUSTED**—An unadjusted parent is one who is having unusual difficulty in getting on with his children. And he isn't willing to accept the situation: it worries and rankles him. He strives to do something about it, but the more he tries the worse the situation seems to get. He is usually quite without understanding as to why his children behave as they do, or why he behaves as he does.
2. **MALADJUSTMENT**—Maladjustment differs from unadjustment (see above) in that one or both parties involved in the relationship are in their efforts to work their way through their difficulties using measures which are making matters decidedly worse. For example, a parent may use such harsh methods in disciplining a child that the child reacts with marked resentment, and so instead of achieving better conduct, he learns to dislike his parent.
3. **HORMONE**—An element released by some gland and distributed throughout the body. In the case of the male of the species, it is evident that the hormones released by the testicles profoundly affect the whole body; witness what occurs when the testicles are removed.
4. **COTUS**—The act of sex intercourse between persons of opposite sexes.
5. **COMPENSATE**—This is a term in use for a long time by medical doctors to describe what happens in certain kinds of heart disease. When some muscles of the heart are affected, other muscles will try to make up for the deficiency; this is called compensation. The term has lately been used by people interested in studying the behavior of other people. They say one is compensating when he is trying to make up for some deficiency which he may only in part recognize or not be aware of at all.
6. **CURRICULA**—Courses of study.
7. **FRUSTRATION**—Feeling of being prevented from doing what we should like to do.

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